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t'u-ssu clans attended Chinese schools and many among them obtained literary and military degrees, became Confucianists and officials in the Chinese administration. Meritorious t'u-ssu were rewarded with honorary titles, and the growing standard of civilization in the families of the t'u-ssu chiefs spread among the subjects. 121

This history also describes the amalgamation of many tribes of diverse origin, among themselves and with the few Chinese of the country, in a compound which constitutes a notable part of today's Huangchung population.

Long times of distress and suffering endured at the hands of a common enemy bring destitute people close together. Tribes come to shelter together, share each other's houses and land, try to talk together, marry, etc., and if the circumstances last for a long time, as was the case in Huangchung, the customs and languages become unified and an amalgamation takes place.

It is in order not to obliterate the different elements of the compound which constitutes the Huangchung population that the study starts with notes relating to the tribes which lived in Huangchung—T'u-fan, Tang-hsiang, Tibetans, Shat'o Turks, and several thousands of Uighurs—with notes about the time and the circumstances of their arrival, the country in which they were settled, and the part they played in the history of the country of Huangchung. [563]

The notes have not only an ethnographical importance, but also a bearing on the administration of these people, the study of their customs and the religions they practiced.

The history of the Monguor clan of the Lu family, according to its family chronicles is discussed because the Lu clan is the only clan which has been able to keep its chronicles. The chronicles of all the other clans have disappeared during the revolts which ravaged the country many times. The chronicles of the Lu clan, however, shed light on the organization of the other clans, their administration, their relations with the empire, the process of Sinisization, the peculiar mentality of the families of the chiefs of the clans, etc., and complement our knowledge of the Monguor t'u-ssu families.

The history of the Lu family is significant also in the way it shows the interest of the emperor in the Monguor clans which rendered so much help in the time of the inroads of brigands and the wars with the barbarians. This interest is displayed by the granting of titles and promotions; by inviting the chiefs to the capital, offering dinners and entertainments, making them admire the splendor of the palaces, gratifying them with honorary distinctions such as the peacock plume and the jade girdle, and with gifts of clothing, silks, satins, and porcelains; by ordering the civil authorities to build honorific arches in the cities to honor 175x 121 648 703

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the eminent chiefs of the clan; and by delegating high officials to present official burials and sacrifices to the deceased chiefs and to read the sacrificial oration composed by the emperor himself as a farewell to the meritorious deceased.

These were some of the means used by the emperor to win the hearts of the Monguors and to make of them defenders of the empire.

It is a pleasure to acknowledge with the appearance of the last part of the study, my indebtedness to the Carnegie Corporation and the American Philosophical Society for the grants which enabled me to complete the work, and to Professor and Mrs. Owen Lattimore for the help they rendered and for their assistance in the preparation of the study.

I cannot conclude without remembering with gratitude the special debt I owe to Miss Theresa A. Tims, and without expressing my sincerest appreciation of her considerable help, graciously rendered, in correcting and preparing the English draft and the editing of the publication with wonderful patience and good humor through long hours.

A NOTE ON TRANSLITERATIONS

OWEN AND ELEANOR LATTIMORE

As the main significance of Father Schram's work is its presentation of historical and sociological material, no attempt has been made, in editing his text, to be over pedantic in the transliteration of Chinese and Mongol names of people, places, institutions or titles. We have adopted instead what we hope are rules of common sense.

For Chinese, the system of transliteration with the widest international acceptance is that of Wade, and we have used it except in the case of geographical names where there is a well-established English spelling. For instance the strict Wade transcription for the name of the city of Lanchow would be Lan Chou, but we use Lanchow because that form is internationally well established. Similarly we write Szechwan (the name of a province) instead of Ssu Ch'uan.

For transcribing Mongol (and Manchu) there is no widely accepted system, but fortunately the sounds of these languages can be indicated with reasonable accu-

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old imperial policy to sow strife among the tribes, making them destroy each other. Yung Lo was as frightened of a Mongol power under the leadership of an offspring of the old Chingis Khan family as of one under the leadership of a rising new and tremendous Oirat group. He decided to launch a campaign against the Oirat Ma-ha-mu.

On April 6, 1414, the emperor himself led the campaign and administered a blow to Ma-ha-mu who escaped in the desert. The emperor was back in Peking on August 15. The Monguor troops of Huangchung had again been called to participate in the expedition. In the following years Alut'ai administered a defeat to the weakened Ma-ha-mu, who died in 1416. Then the emperor recognized the succession of Togon to his father Ma-ha-mu, as chief of the Oirats, and bestowed upon him the title of his father. The flames of hatred of A-lu-t'ai were fanned again against the Oirats and China. In the meantime A-lu-t'ai had secured the help of the Urianghai tribes living on the northern borders of China, which had transferred their allegiance from China to him. He had considered himself strong enough to antagonize China openly.

On April 12, 1422, the emperor started on a third campaign in Mongolia, this time against A-lu-t'ai, and called the Monguor troops. On the arrival of the strong Chinese army, A-lu-t'ai escaped in the desert waste, and the frustrated emperor vented his rage upon the unfaithful Urianghai tribes. The Monguors fought on the borders of the Wu-lang River in Liao-tung and in the Toyen district under command of T'u-ssu Li Yin. T'u-ssu Lu, having captured the Mongol chief Alahan on the Han t'an River, was rewarded with titles, silver, and silk clothes (family chronicle).

In 1423 the emperor resolved to finish definitely with A-lu-t'ai and started personally with a fourth expedition, calling the Huangchung troops. T'u-ssu Lu, on his way to the north, passed through the country of Ho-lan-shan and encountered the Mongol Prince Chung T'ung and troops of Yeh-hsien, which he captured. Just at the time the expedition was on the move, the Oirat chief Togon administered a blow to A-lu-t'ai, who escaped in the Gobi. The emperor understood that the expedition was doomed. He returned to Peking on December 9.

In 1424 A-lu-t'ai, despite the defeats he had suffered, was still strong enough to plunder the borders of the empire. The frustrated and enraged emperor decided to equip and lead a fifth expedition. All available troops were mustered and the expedition moved the second of May. A-lu-t'ai again vanished in the desert. The Mongols proved once more not to be easy game. The despondent emperor died on his way back to Peking, in Yu-mu-ch'uan, on August 18.[79]

In 1423 a Tibetan lama, Chang ta lama, was living in Hsining, appointed by Emperor Yung Lo as a translator of Tibetan texts. His morals were dissolute. He

[79] Pokotilov, *op. cit.*, 28–32; Franke, *op. cit.*, 5–12.

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The Emperor praised the military prestation of Li
Yin and sent delegates from Peking with laudatory letters and with the order to come to Peking, the expenses to be defrayed by the empire. He received the promotion of Yu-fu tso-tu-tu and rich gifts. The next year he was honored with the title of Duke of Hui Ning, and received an emolument every year of 1,100 *tan* of grain. At the same time the emperor, with delicate attention, bestowed upon his deceased father, Li Nan-ko, the same title of Duke of Hui Ning (*Annals* of Kansu 42: 47*a*; *Annals* of Hsining 27: 11*a*).

Li Yin seemed to have reached the summit of a glorious career. However, a more eminent honor was in store for him. His merits would be chiseled on a stele in a temple built by himself to remind future generations of the imperial dignities bestowed upon him.

In the Kuang-fu-kuan, a temple built in 1426 in the northeast corner of the city of Hsining, the following is chiseled on a stele (*Annals* of Kansu 30: 45*a–b*; *Annals* of Hsining 35: 6*a–b*):

In 1422 in the eighth moon, Emperor Yung Lo, on his way back from an expedition in the desert took a breath in Yu-lin (Shensi) and called to his tent the officials who had won the most distinguished merits during the expedition. He granted Li Yin the titles of Yung-lu ta-fu, Pillar of the Empire and Duke of Hui Ning. Then the duke asked the emperor for permission to build in Hsining a temple in honor of the god of the war, in order to show gratitude for the blessings bestowed upon the empire and the people, and to secure more blessings in the future. The emperor agreed. Back home, Li Yin ordered, a few days later, the building of the temple. In the tenth moon of 1426 he informed the emperor about the completion of the construction. The emperor granted to the temple the name "Kuang-fu-kuan" (Taoist temple of glory and felicity), and appointed five Taoist priests for the performance of the sacrifices and worship in the temple.

One evening Li Yin was dreaming: he heard a man saying to him, "The God of War will appear." Instantly he dressed and adjusted his hat. Another man arrived carrying a tray with fine dishes. He invited Li Yin to come to his home to enjoy the dishes. Li Yin could not understand the circumstances of such an invitation. He thought it should be a spirit. Then he invited this man to come to his home. They were about to start with the dinner when all of a sudden the man said, "The spirit is there." Li Yin opened the door. He saw a man perfectly dressed, riding a white horse with a beautiful saddle and escorted by a numerous retinue. The man was like a king. The Taoist priest Ho Chao-tsung accompanied him, dressed in Taoist fashion, holding a book in his hands. He asked Li Yin: "The god will go first to the temple of the King Li. Is that correct?" Li Yin answered that he would first call at the Ning-fan Ssu (the temple of the appeased Tibetans). The entire group left. The sky was bright. On the way they passed a beautiful high building, enclosed by a high wall. They said, "The man who is living here does not belong to the lower range of society." They arrived at the gate of the temple. Li Yin dismounted from his horse. He was terrified. This happened on the eighth day of the seventh moon in 1423. In the winter of the same year the Duke was invited to see the emperor in Peking. He received his titles and precious gifts and returned to Hsining. What the Duke saw in his dream was the appearance of the god of war. It was a reward for his

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devotion to the empire. Emperor Yung Lo whom he had served in the expeditions in the desert had given him a precious sword and a famous horse. In 1425 Li Yin had fought the brigands in Anting and at the head of his soldiers had attacked the brigands and himself had killed many among them. He had captured a booty of 130,000 cattle. The emperor had sent minister Yang Yung to congratulate him. His merits were unusual and therefore he received in his dream a visit from the god of war . . . all these circumstances we have recorded on the stele, etc.

Without doubt the titles received by Li Yin, the building of the temple and the name given to it by the emperor himself, the stele, and the wonderful dreams went straight to the heart of the clan members and strengthened the cohesion of the Li clan. All these circumstances normally seem to have been conducive at that time to the building of an elaborate clan cemetery and to the erection in 1426 of the famous "spirit way stele" in honor of Li Nan-ko, the founder of the clan, father of Li Yin.

However, the behavior of Li Yin, puffed up with pride, had changed after he had been honored so magnificently by the emperor. The Governor of Ninghsia, Shih Chao, who had previously been Governor of Hsining, accused him of fostering subversive intentions. Li Yin could disprove the accusation. In Hsining he had assembled 700 families, fugitives from justice, whom he protected. He had settled them in the country and had given them land to till. But they harmed their neighbors, stealing and upsetting the country. Again complaints were lodged with the board of military justice, and Li Yin was ordered to turn over his tenants to the civil authority. In 1432 Ch'i Ch'eng, descendant of T'u-ssu Ch'i, T'o-erh-chih-shih-chieh, was his father's lawful successor to the office of t'u-ssu. The bold Li Yin, not bothering to offend the prominent Ch'i t'u-ssu clan, supported as successor to the t'u-ssu office Chien Tsang, the nephew of Ch'i Ch'eng, who was the son of his sister. He appointed murderers to kill Ch'i Ch'eng. He was accused again. This time the military judges rolled all the accusations into one, condemned him to prison, to the revocation of his titles and honors and to capital punishment. In 1437 the emperor pardoned him, allowing him a small emolument. Soon thereafter he died (*Annals* of Kansu 42: 47*a*; *Annals* of Hsining 27: 11*a*).

HUANGCHUNG T'U-SSU UNDER THE SUBSEQUENT EMPERORS

After the death of Yung Lo, (1424) the alarming confusion and struggle continued unabated among the eastern and western Mongols, both groups appointing their own Khans, who were merely nominal supreme chiefs and actually blind tools in the hands of Togon and A-lu-t'ai who controlled the two groups. A-lu-t'ai, weakened after many encounters with the Chinese and Oirat troops; was finally defeated and killed by the Oirat, Togon, in 1434; and the hegemony of the Oirats

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Chao (*Annals* of Kansu 42: 48*a*) had fought with the Chinese army.

In 1463 the Pa Sha tribe made a foray again in the Sa-t'ang Valley but was repelled (*Annals* of Hsining 31: 12*a*; *Annals* of Kansu 46: 28*a*).

In 1464 again the Pa Sha tribe raided Huangchung. This time the Chinese army entered their country and exterminated some of their tribes (*Annals* of Kansu 46: 28*b*).

T'u-ssu Lu followed the commanders Liu Yu and Shih Hsiang-chung in 1468, repelling the brigand Manssu in Ku Yuan. He fled to his fortress Shih-ch'eng. The army, having lost many soldiers, finally captured the fortress; the brigand was captured, sent to Peking, and killed (*Annals* of Kansu 46: 29*a*).

In 1470 T'ing Chang built more schools in Hsining. Shih Chao had built the first schools in 1428 (*Annals* of Kansu 31: 12*b*).

In 1472 T'u-ssu Lu was ordered to help repel the Ordos Mongols making raids in Yenan and Suei-te. At the same time incursive Mongol tribes made forays in the regions of Chin-pien-i (Ku-lang). T'u-ssu Yeh (*Annals* of Kansu 42: 52*a*), T'u-ssu Ah (*Annals* of Kansu 42: 49*b*), T'u-ssu Chao (*Annals* of Kansu 42: 48*b*), followed the Chinese troops, beat the brigands and pursued them as far as Hua-ling-erh.

T'u-ssu Li Wen and Commander Liu Wen were sent to Hami in 1473 to investigate the troubled conditions prevailing in the country. Having secured the promise of help from the Ch'ih-chin and Han Tun tribes, they sent an army to Hami in 1474. Upon the arrival of the army both tribes refused to move. Li Wen, deeming his forces too feeble to fight the enemy, returned to Kansu.

In 1475 Emperor Hsien Tsung ordered the local officials to erect an honorific arch in front of the mansion of the T'u-ssu Lu Chien, granting the inscription *"During his life he confirmed his faithfulness and probity, incessantly he exercised fidelity and zeal."*

It has been noted that the erection of the spirit way stele in honor of Li Yin happened in the very same year, 1475.

In 1480 T'u-ssu Lu Chien was promoted lieutenant colonel in Hsining.

In 1482 the tribes of Ch'ih-chin and Han Tun with the help of Chinese troops and T'u-ssu Yeh (*Annals* of Kansu 42: 52*a*), Chao (*Annals* of Kansu 42: 48*b*), attacked and conquered Hami.

In 1488, ninety years after the surrender of the *t'u-ssu* in a group in Huangchung (1371), there was appointed a military and administrative tao t'ai (ping pi tao), a governor, vested with civil and military powers (*Annals* of Hsining 22: 5*b*; 23: 4*a–b*) with residence in the city of Hsining. There was also established a bureau of customs, and a bureau of colonization. In the city of Nienpei, in the strongholds of Chinghai, Kuei Te was appointed a major, in the fortress in the

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gols in Kokonor and burn the temple built by Altan. They returned in a flush of triumph with 1,200 captured families. The number of brigands they killed is not known. The Brigadier General Chiao Chi defeated tribes of Ho-lo-ch'ih with the help of Tibetans and beheaded 120 of his men (*Annals* of Kansu 46: 36*b*; *Annals* of Hsining 31: 18*b*).

The energic Cheng Lo must have commanded at the time of his arrival in Huangchung a fair number of fresh troops. Otherwise the shaken confidence in the empire among the Tibetan tribes would not have been restored so quickly. In two years time the outlook had changed and become bright and full of hope for the people, beset for ten years with starvation, squalor and misery, and anxious uncertainty.

The same year the markets, opened for the Mongols in Kansu, were closed on account of their incessant raids and brigandage. The Obedient and Righteous Prince Ch'ih-li-k'o who had assisted at the looting of T'ao and Ming Chou, sent back the abducted people and stolen cattle and presented excuses to the emperor (*Annals* of Hsining 25: 20*a–b*).

In 1594 orders were given to repair and improve again the fortifications of the city of Hsining. More villages and military colonies were built. Maybe the officials had seen some new straws in the wind (*Annals* of Hsining 31: 19*a*). A strong group of Kokonor brigands arrived to plunder the valleys south of Hsining. The Chinese generals Liu Mei-Kuan, Ta Yun, T'ien Yueh had called all the t'u-ssu of Huangchung and captured groups of Tibetans to defend the country. They used flanking movements, skillfully settled ambuscades, and administered a crushing defeat to the raiders, 680 of whom were beheaded. A few months later the brigands came back with all the brigands of Nalu, to loot the valleys west of Hsining. The same generals, t'u-ssu, and Tibetans obtained a resounding victory and killed 700 and more brigands, among them some chieftains (*Annals* of Kansu 46: 37*b*; *Annals* of Hsining 31: 19*a*).

These two victories were the most important ever won in Huangchung. In the report relating the military presentation are encountered the names of the most meritorious military and civil officials who had contributed to the success. We encounter among them the names of T'u-ssu Lu Kuang-tsu, Li Yu-mao, Li Hsien-hua, Ch'eng San-chi, Ch'i Ping-chung and Ch'i Te (*Annals* of Hsining 33: 23*a–b*). A delegate of the ministry of war was sent with titles and gifts to reward the meritorious officials.

Immediately after the victories, in 1596, orders were sent to the military officials to build more walls especially along the roads used by the invaders of Kokonor and Sung Shan, to build fortresses at strategic points and more villages in the valleys for the farmers. The officials expected that the brigands would not take these blows lying down but would avenge themselves by means of new raids. In Cheng-hai-pu in the western

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and Sung Pa, were learned men and enjoyed prestige in Peking, Mongolia and Tibet (Monguors II: 27, sq.).

In 1607 the Brigadier General, T'u-ssu Ch'i Ping-chai, with his troops, was ordered to help General Ta Yun repel the raids of Kokonor brigands who in combination with Ordos brigands invaded and looted Chengfan and Liangchow. They repelled them, administering a severe blow (*Annals* of Kansu 46: 39).

In 1612 the emperor ordered an honorific arch built to the meritorious Brigadier General Ch'i Teh, and sent the inscription to be chiseled on it: "Honorably favored by Heavenly Grace." The arch was built on the west street of the city of Hsining and still exists. Ch'i Teh is a descendant of T'u-ssu Ch'i-Kung-ko-hsing-chi, who during the Yuan period fulfilled the duty of myriarch, with golden badge and purple tassel, in the region 90 li south of Hsining. The Ch'i t'u-ssu clan should have been well acquainted with the Tibetan tribes living south of Hsining. No wonder the Ch'i Teh T'u-ssu was called upon by minister of war Cheng Lo in 1591, together with Colonel Shih Chia, to induce the Tibetan tribes to surrender. His successful efforts must have been the reason for the imperial distinction (*Annals* of Hsining 10: 4*b*; 27: 28).

In 1616 the t'u-ssu Lieutenant Colonel Ch'i Ping-chung (descendant of T'o-erh-chih-shih-chieh) appointed at Yung Ch'ang, saw the Mongol Yin-ting-ssu-ts'ing arriving with 1,000 horses to besiege the city. He controlled only 300 men but fought for two days and nights, defending the city. He himself killed three Mongol brigands. When auxiliary troops arrived he himself immediately pursued the enemy and saved all the people and cattle captured by the Mongols. The grateful people of Yung-ch'ang erected in the city a stele in commemoration of his heroic behavior. The stele still exists. Commended by his superiors for his leadership and energy, he was ordered, in 1621, to move with his troops to Liaotung Province (north of Peking) to defend the region of the Pu River. When he arrived, Liao Yang was already captured. Ten thousand more soldiers were put under his command. He remained in Liao tung for two more years. Later he encountered at P'ing-yang the Manchu troops invading China. In a pitched battle he was wounded by two sword cuts and three arrow hits. He was helped on his horse by his soldiers but died on the way. On account of his meritorious achievements, the emperor bestowed upon him the title of "T'ai-tze-t'ai-pao" "Junior guardian of the heir apparent," and an imperial oration was granted at his funeral and an order given to build an honorific arch in the city of Hsining with the inscription: "Served the country, manifested loyalty." The arch still exists. It was built in the large south street of the city (*Annals* of Hsining 10: 4*b*; 27: 21*a–b*; *Annals* of Kansu 42: 45*a–b*).

A very important date in the history of Kokonor, Tibet and lamaism is 1636. Ku-Shih-han, chieftain of

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Hsining city. The city was carried by storm and delivered to sack and slaughter: for the soldiers there was but death. The brigands knew that the t'u-ssu had stirred the people to resist the brigands, and they wreaked ruin on them. The old T'u-ssu Ch'i T'ing-chien (*Annals* of Hsining 28: 1*a–b*), and the T'u-ssu Li T'ien-yu (*Annals* of Hsining 28: 2*a*)· were taken prisoner. The T'u-ssu Li Hung-yuen (of the old Li Wen branch) was killed with his wife and 120 members of his family (*Annals* of Hsining 31: 21; 28: 15; *Annals* of Kansu 46: 43*b*). The wife of Li T'ien-yu, the concubine, the two brothers, and 300 persons of his family and servants were killed. The same year the T'u-ssu Yeh kuo-chü, who had been called by the emperor early in 1643 to fight the brigands in Ch'ang p'ing in Liaotung, died on the field of battle in 1643 (*Annals* of Hsining 28: 15). All these t'u-ssu with their families laid down their lives defending the dynasty. 175X 669

Then the brigands went down into the country devastating, burning villages, murdering anyone who made a stand, abducting women, stealing livestock, etc. A group of them went to Kokonor, where all the chiefs surrendered.

The brigands knew that the old T'u-ssu Ch'i T'ing-chien had been the promoter of the resistance and had killed their chief Huo Chin. They decided to kill him. His son Hsing-chu spent the entire family fortune, buying 100 fine horses. He went to see the chief of the brigands in P'ing-Jung-i, hoping to redeem his father. The chief not only refused to accept the horses, but told him straight to his face that his father was to be killed. Then his brother Ping-chu protested, saying that his father had not killed Huo Chin, but that he himself was the murderer. The chief looked at him a long time and finally said, you are a filial son. He ordered the father to be bound to a car and to leave for Hsi-an. Hsing-chu cried the whole way home. However, his father was not killed (*Annals* of Hsining 28: 19*a*). 175X 577 593

His father was sent to Hsi-an, together with Li T'ien-yu. In T'ung Kuan they met the Manchu Prince Ah-Ki-Ko (*Annals* of Kansu 42: 48*a*). Both submitted to the newly established dynasty and were released. The Governor General Meng Ch'iao-fang, sent by the Ch'ing dynasty to pacify Kansu, had already arrived in 1645. He rehabilitated both t'u-ssu in their former office of commander of the clan, enjoining them to pacify the t'u-ssu of Hsining and Ho-hsi, to induce the Tibetans to be submissive, to abstain from revolts and to capture the rebel Tibetan Chao Chin-chung (*Annals* of Hsining 28: 2*a–b*; 31: 21; *Annals* of Kansu 46: 44*b*). To the T'u-ssu Li Hung-yuen who had perished with his wife and 120 members of his family the emperor later ordered built an honorific arch in Hsining with the inscription "Loyal servant and faithful wife, glory of the noble clan" (*Annals* of Hsining 28: 15*b*). 175X [241 703]

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(*Annals* of Kansu 42: 46*a*) with his troops accompanied the emperor. Galdan fled but was met by the army of General Fei Yang-ku who completely annihilated his army at Chao Mu To. The Khalkhas reoccupied their country.

In 1697 the emperor went with his armies to Ninghsia in order to destroy entirely the Jungar forces. Again T'u-ssu Ch'i Chung-chai with his troops followed the imperial army. However Galdan died May 3, 1697, and the emperor returned to Peking. The t'u-ssu was promoted to lieutenant colonel of the Ho Pa division in Shansi, then brigadier general in Chin Hua in Chekiang Province. In 1713, upon his retirement, he fulfilled the duty of assistant commander of his clan. At his death the emperor honored him with a funeral oration.[89]

In 1703 the Khoshot Mongols of Kokonor submitted to the empire. The emperor conferred on the descendants of Ku Shih Khan, bLo-bzang tanchin, and others the titles of Prince, Pei-le, Pei-tse, Kung, T'aichi (*Annals* of Kansu 64: 52*a*; *Annals* of Hsining 31: 22*a*).

This record points to the troubles in Lhasa which had long threatened Huangchung and the Monguors. Ku Shih Khan, chief of a Khoshot group (one of the four Oirat groups), had invaded and conquered Kokonor, Tsaidam, and Kham in 1636, and had been invited by the fifth Dalai Lama, Nag dzang bLo bzang, chief of the Yellow Sect, to help him in the struggle against a Tibetan prince, fanatic adherent of the old Red Sect, who had occupied Lhasa. He defeated the prince, installed the Dalai in Lhasa, proclaimed him Sovereign of Central Tibet and assumed the duty of protector of the Yellow Church.[90] Ku Shih Khan had been under the Manchu suzerainty since 1637. He died in 1656. His son Dayan, his grandson Dalai, and his great-grandson La tsang assumed the same duty. The Dalai entrusted the temporal administration of his kingdom to an official called a *desi*. In 1670 the *desi* revolted. On the request of the Dalai Lama, Dayan quelled the revolt and committed the *desi* to prison. Sangs rgyas rgya mcho was appointed to the *desi* office. The Dalai died in 1680–1681. The *desi*, with the Panchen Lama, appointed as reincarnation of the Dalai Lama a boy born a year after his death, called Chang Yang bLo bzang, the sixth Dalai Lama. The Tibetans and lamas

[89] *Annals* of Hsining 28: 4*a*. *Annals* of Kansu 42: 45*b*. René Grousset, *L'Empire des Steppes*, 607, 610, Paris, Payot, 1935.

[90] Tucci, *Tibetan painted scrolls* 1: 59–70, Roma, La Libreria della Stato, 1949. The Dalai Lama who died in 1680–1681 had built up a mighty kingdom and the supremacy of the Yellow Sect over all Tibet, leaning on the power of the Mongols, who were foreigners, arousing the suspicions of the Tibetans and the jealousy of the other sects and the old nobility. At the same time he had laid the foundation of the ruin of his kingdom, having recognized the right of some Mongol tribes to act as patrons over his lands, being bound in that way to the vicissitudes of political events. He had to take side with his protectors, later the Jungars, in their struggle with the Chinese empire.

Where were the Monguor t'u-ssu during the revolt? 175x
The defeat of the troops of T'u-ssu Lu Fan has been 709
related. He was rewarded later by the honor of wear- 624
ing the double peacock feather (*Annals* of Kansu 42: 57).

The five outer Salar groups, adherents of the new 175x
religion, inhabited Pa Yen Jung situated south of Nien- 648
pei. The danger of inroads on and the plundering of [795]
these groups had to be forestalled. Lu Chen-hsien, member of the t'u-ssu clan, guarded with the troops the region of Hsiang T'ang and Huei Ho Tung (*Annals* of Kansu 42: 60).

T'u-ssu Kan San Yuen-pao guarded the city of Pa Yen Jung (*Annals* of Kansu 42: 51).

T'u-ssu Chou Lin guarded the passes of Ch'i Shih near Pa Yen Jung and Feng T'ai Shan (*Annals* of Kansu 42: 51). T'u-ssu Ch'i T'iao-yuan guarded the city of Nienpei and was later called to Pa Yen Jung (*Annals* of Kansu 42: 46*a–b*).

T'u-ssu Li Shih-t'ai helped guard the city of Ti-tao in East Kansu with 200 Monguor troops (*Annals* of Kansu 42: 48*a*). T'u-ssu Ch'eng Yu-fan guarded the Hsiao Hsia pass near Hsining (*Annals* of Kansu 42: 37). Salar T'u-ssu Han Yu who had fought in Lan- [703]
chow and recovered Ho Chou, was rewarded by the honor to wear the Blue Plume or Crow feather, and received the button of the second degree, worn on the cap (*Annals* of Kansu 42: 43*b*).

The Salar T'u-ssu Han Kuang-tsu fought in Lanchow and was rewarded with the same honor as the former Salar t'u-ssu (*Annals* of Kansu 42: 44*a*).

Huangchung had been spared from inroads and devastation.

YEN CH'A HUI REVOLT

After the death of Ma Ming-hsin in Lanchow in 175x
1781, T'ien Wu, a fanatic *ahong*, leader of the new sect 795
in Fu Ch'iang in East Kansu, was proclaimed chief of 648
the new sect. At that time the Chinese officials were 579
brutally murdering the entire families of the rebels, and 798
rumors were spread that all the Mohammedans of the old and new sects were to be killed. Already in 1782, in Shih Feng Pao, in the T'ung Wei district, T'ien Wu had started digging entrenchments and moving the wives and children to strongholds in the mountains, weapons had been prepared and flags, etc. Around Ku Yuen and Fu Ch'iang encounters continued unabated between the army and the rebels, who grew stronger and stronger by the accrual of countless adherents of the old sect. In 1784 T'ien Wu was wounded in a fight in Fu Ch'iang and died. The rebels, beaten in many encounters, fled to the Shih Feng Pao mountains where they finally were exterminated, and 3,000 wives and children brutally murdered. The revolt was quelled.

During the revolt T'u-ssu Lu Fan had helped guard 175x
the city of Lanchow (*Annals* of Kansu 42: 57*a*) and 579

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lasted until 1864, during which 20 million people of Kiangsu province were killed. Simultaneously the Nien Fei sect (mounted brigands) started its ravages in 1850. This revolt ended in 1868, having devastated the same provinces of the empire.

In Turkistan the Mohammedan Chang Ko Erh revolted in 1826. He conquered Turkistan and in 1828 the city of Suchow in North Kansu, situated along the well-known trade road to Central Asia. The regular troops of Liangchow, Kanchow, and Hsining were moved in a hurry to cope with the invasion which threatened to overrun Kansu. The Monguor troops had not been called to come to the rescue of the army. However, T'u-ssu Lu had sent grain to Suchow to feed the hungry troops. He was rewarded with the button of the second degree worn on the cap (*Annals* of Kansu 42: 57a). The long exhausting war of China with the Jungars ended in 1857 and a new Mohammedan uprising broke out in Turkistan in 1864. It lasted until 1876 and conquered the entire region of the Tarim basin.

REVOLT OF THE EAST KANSU AND HUANGCHUNG MOHAMMEDANS. 1860–1873

The revolt is summarized according to the *Annals* of Kansu 47: 4 sq.

In 1859 the Mohammedan Ma-ha-pu-tu revolted in the eastern suburb of the city of Ho Chou in East Kansu. The revolt was soon quelled. The reason for the revolt is not noted.

In 1860 the Salars of Hsun Hua in East Kansu and those of Pa Yen Jung in Huangchung revolted in combination with the Mohammedans of the Shensi province, far more numerous than the Salars. A group started plundering in the Ho Chou region, and a group (that of the Salars of Pa Yen Jung who lived in Huangchung south of the subprefecture of Nienpei, north of the Yellow River) invaded the southern valleys of Hsining.

In 1861 these groups, drawing near Hsining, were put to flight by the commander Chao Erh-hsun, but they popped up in the eastern valley of Hsining, burning, destroying villages, and killing many people. The local militia could not withstand their fierce attacks.

In 1862 the rebels having no aim beyond plunder and the satisfaction of seeing their hatred against the Chinese fulfilled, roamed in strong groups all over Huangchung and East Kansu. Every day more Mohammedans of Kansu joined their groups. The lamas, Nangso, and Tibetans fought with the army. Some groups were victorious; some suffered hard reverses. The Salar t'u-ssu of the four upper and lower groups submitted with the Shensi Mohammedans in Tsa Pa Ch'eng. The suspicious officials nonetheless accepted their surrender, because the Nien Fei and Fa Fei brigands roamed in the vicinity of T'ungkuan, and they

[P. 66(A)]

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were afraid these brigands would join the rebel Mohammedans. 175 795

T'u-ssu Ch'eng Hsing-nan was ordered to join the troops of General Fan Pei-lin and guard the passes of Cha Ssu Kuan and Ch'ing Ling nao (*Annals* of Kansu 42: 37). T'u-ssu Ch'i Ch'eng-kao joined the army, fighting the rebels on the passes (*Annals* of Kansu 42: 46a). T'u-ssu Chao Yung-li guarded the passes in Pa Yen Jung country, and was rewarded with the two-eyed peacock feather (*Annals* of Kansu 42: 49a). 579 628 [703]

T'u-ssu Lu Chi-hsun, having the title of brigadier general, fought with 500 of his troops around Hsining. He was helped by his nephew Lu Su-chou (*Annals* of Kansu 42: 57, 60).

In 1863 the revolt was growing more intensive every day. East Kansu suffered tremendously.

In the tenth moon rebels of the district of Ninghsia, led by Ma Hua-lung [99] took the important city of Ninghsia by storm. The city was devastated. Many fires were set and tens of thousands of Chinese were killed. Thereafter Ma Hua-lung besieged and captured the city of Ling Chou where he killed 20,000 Chinese.

In the tenth moon Mohammedans besieged the city of Hsining. For a long time dissension concerning the old and the new religion divided the Hsining Mohammedans into two camps. Governor Yu T'ung invited the Mohammedan chief Ma Wen-i to patch up the trouble and to make them desist from plundering the country. Both parties consented but a strong group of Salars and Shensi Mohammedans arrived, besieged the city, and then plundered the country. During the year 1863 T'u-ssu Lu was ordered to garrison in Sheng T'ang and Ch'i-li-pu, and guard the western highway *Annals* of Kansu 42: 57*b*). [798]

In 1864 the revolt raged unchecked in East Kansu, and the city of Hsun Hua was taken by storm, followed by a tremendous massacre of the Chinese population. Another Mohammedan group attacked the city of Donkir west of Hsining, but was beaten. It invaded the Sina valley and was put to flight. Long before the attack of the city, dissension among the Mohammedans concerning the two religions had divided them into two groups. The old group was called the great group (*ta hsei*), the adherents of the new religion, the group of the flowered temple (*hua ssc*). The first group disapproved of the attack on the city and called into the city 1,000 of its members from outside. The Chinese population of [563]

[99] The Moslem Ma Hua-lung, back from Turkistan, had founded a new sect in Chin Chi Pu in the prefecture of Ninghsia. He claimed to have received revelations from Allah. The people honored him as an equal of Mohammed. He was to be succeeded by his descendant after his death as chief of the sect. However, after his death, his son-in-law and his grandson struggled for the succession, and the sect parted in two groups. He did not proscribe attendance at the mosques, but he recommended praying at home, two or three families together, praying in a loud voice, with the palms of the hands turned upward. The sect spread even as far as Szechwan and Yunnan provinces (d'Ollone, *op. cit.*, 374).

[P. 66(B)]

from my late father Jen Tsung, whose tablet is honored in the ancestral temple on the place Chao and whose succession I received, an imperial order relating to the affair of the brigands of An Ting and other places who had plundered and killed the imperial ambassadors, to lead your troops to exterminate them, to bring peace in that country, and put an end to the miseries of the people. You have capably complied with the order of the emperor. Acting with zeal and courage, you led your strong troops into the den of the brigands, killing and capturing more than 1,000 men and capturing booty of 130,000 camels, horses, cows, and sheep, suppressing even the vestiges of the brigands, rendering peace to the people, so that the communications (with central Asia) might start again and no more troubles occur (on the highway). I praise your faithfulness and zeal. When I ascended the throne I appointed generals to keep peace in the frontier regions. If all of them will expend their forces in that way, peace can easily be enjoyed and great success achieved. Who among the generals of former times are equal to you? 175x

Now by special favor I send Yang Yun, chief of the ministry of civil appointments, to congratulate you.

The captives, camels, and horses have to be sent to the capital, cows and sheep have to be distributed among the officers and troops who participated in the expedition. You will soon come to court, the expenses defrayed by the empire, in order to comply with my sentiments. [291]

On the eleventh moon he obeyed and went to the capital. He received silver, flowered silk, precious trinkets, and paper money. [703]

1426. On the eleventh of the first moon the imperial order arrived at the quarters of the commandant of Chuang Lang, to choose 260 officers and soldiers who formerly served in the cavalry and put them under the command of high secretary Commandant Lu Hsien to receive training in the defense of the frontiers. They may expect to be transferred soon. Obey and act according to the order.

1427. The chief of the Tibetan Erh-chia tribe revolted but the revolt was quelled by Lu Hsien.

On the twentieth of the twelfth moon the imperial order was received:

We informed the Prince of An Ting, I p'an tan, of the An Ting commandery, the secretary commandant Ah la ch'i pa and others, concerning the mission of the eunuch Hu Hsien and others to Wu-ssè-tsang. Order your 3,000 officers and soldiers to protect the ambassadors, under command of high secretary-commandant Lu Hsien and the chiliarch Li Pao-tung. They have to wait for the ambassadors on Sse ha erh ma yang. They have to encounter the ambassadors in a group. Do not disobey the order or commit errors. It is the aim of the order.

1428. The ambassadors, protected on the way, arrived at Ao Chieh Ch'uan. The Lama Cheng nan ho pa of the Erh-chia tribe had moved far away. Lu Hsien treated his troops well on the way.

The imperial order of the twentieth of the eleventh moon informed the high commandant Lu Hsien and the quarters of the commandery of Chuang Lang, to call immediately the troops which have received training.

Each of them must carry his weapons and ride his horse, provisions will be delivered at the passes. Lu Hsien will

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plunder. The eunuch Meng T'ai, General Wei yin, Wu Cheng, and others assembled to devise means either to induce them to submission or to exterminate them. I received the report of Meng T'ai. You will inquire which among the tribes causes troubles, and how many horse troops will be required for an expedition against it. You will submit your plan with the minutest details. At the arrival of the imperial order you will immediately choose and move the troops in full number, prepare the weapons and provisions. Each of the commandants will have to assume his responsibilities. Have council with them, related to the date to start the expedition, the way to follow, and the place where they will fight. You will wait until the arrival of the fixed date and move according to orders you will receive from Meng T'ai, Wei yin, Wu Cheng, and others. Expend your forces unanimously, pursuing the Tibetan brigands either to exterminate them or to induce them to submission and pacify the country. It is strictly forbidden to have discordances among you, and to let slip away favorable opportunities. I hope you will endeavor to obey the order. This is the aim of the order. 175x

Emperor Ying Tsung died. Hsien Tsung ascended the throne.

Imperial order of the twenty-eighth of the second moon to Lu Chien, assistant commandant and second captain in Hung Ch'eng:

At the beginning of my accession I consider your zeal and fulfillment of your office. I have to be generous according favors. I hope you will respond to my grand sentiments, exercising more and more your faithfulness and sincerity in the office I entrust to you. This is the aim of the order.

The emperor sent a gift of 200 taels and the lining and facing of silk gowns. [703]

In the winter the Tibetan Huang-tu-erh tribe revolted again. Lu Chien quelled the revolt and pacified the country.

1465. Lu Chien on account of his merits was promoted to high commandant, piao-ch'i general, Shu-tu-tu Ch'ien-shih with the function of lieutenant colonel of the left, defender of Chuang Lang.

Imperial order of the twenty-eighth of the fifth moon:

Lu Chien, high commandant, according to the decision of my councilors you are capable of combining plans and you are courageous and you have already defended Chuang Lang. Immediately at the arrival of the order, with 400 officers and soldiers you commanded before, foot and horse, Monguors and Chinese, move to Chuang Lang to defend the country, exercise the troops, repair the city walls to prevent attacks of the brigands. If alarms are reported, act according to the conditions. As formerly you will have to obey the orders of the commandant in chief of Kansu. Each time you will have to discuss the circumstances and together with the high commandant Chao Yin arrive at a decision before moving. Do not obstinately cling to your own ideas, resisting stubbornly and harming the country. Be honest and just, amend your shortcomings in order to control better your inferiors. It is not allowed to use officers and troops by imposing corvées in your own interest, and so neglect their military training and the defense of the country. It is not permitted to indulge in your whims toward your inferiors and disturb the people by taxes and exactions. If you disobey these rules you will not be forgiven. I hope you will obey reverentially. This is the aim of the imperial order.

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At the moment you receive the order, organize and muster your cavalry instantly, watch the strategic points, block the roads of the brigands, and kill them. Do not hesitate a moment or let slip a favorable opportunity. If you disobey you will be punished. I hope you will look at the order with reverence. This is the reason for the order. 175X

Imperial order of the fifteenth of the eleventh moon:

Lu Chien, assistant chairman at the military headquarters (a title) and defender of Chuang Lang: the high commandant Hsuan Yu reports news of the commanders of the six commanderies of Tat'ung: the ninth of the eleventh moon, seven Mongol horsemen destroyed the great wall and crossed the frontier, shot arrows and wounded soldiers. From Pien Ti Ku it is announced that since the sixth of the tenth moon, much smoke and many tents are seen in the far distance in the northwestern direction. It seems that Pei Chia Sse Lan mustered his troops and is camping near the frontiers in order to invade and plunder the country. We have to be ready to resist the brigands. The New Year is not far away. I fear that some commandants might be remiss in their duty on account of the New Year festivities, that some might impose corvées on the soldiers, send them outside the frontiers to collect fuel, and have hunting parties to provide meat for New Year's, thereby tempting the brigands to make a sudden inroad. The losses suffered would be heavy.

I order you to control strictly the troops, to enforce the day and night watches, to keep the troops in full strength, to sharpen the weapons just as if the enemy were in front of you. When the enemy starts the invasion, inform the commandants and act according to the circumstances, attack the enemy, or consolidate the city walls, or burn the surrounding country to dispel amongst the enemy the temptation to make inroads. Try to resist the enemy and to insure the peace. I hope you will carry out your duty, remembering that peace cannot be enjoyed by taking it easy. To be entrapped in the snares of the enemy will not be forgiven. Use prudence. This is the reason for the order.

1475. An imperial order enjoins the local officials to build an honorific arch in front of the mansion of Lu Chien. The emperor sent the inscription to manifest his affection toward him. It reads: "During his life he confirmed his faithfulness and sincerity, incessantly he exercised devotedness and zeal." [703 211]

1480. Lu Chien was promoted to lieutenant colonel and defender of Hsining. Imperial order of the thirteenth of the fifth moon:

Lu Chien, assistant chairman at the military headquarters (a title not a function), I order you to fulfill the function of lieutenant colonel. You will still care for the defense of Chuang Lang and assume at the same time the defense of the country of Hsining.

You will train Chinese and Monguor foot and horse, repair the city walls, deal with officers and soldiers with kindness, prevent inroads of brigands. In time of alarm act according to the circumstances. You will still obey the orders of the commandant in chief and the Governor of Kansu. You will be honest and just, amend your shortcomings in order to command more effectively your inferiors. Do not use troops for your own interests, imposing corvées for your private use, impeding the military training and the defense of the country. Do not indulge in whims in commanding inferiors, imposing taxes and ex-

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rebels. After the revolt was quelled, he received a laudatory imperial order, the peacock plume with coral button on the cap, pieces of silk and satin, and silver. 175 [705]

1784. On the fourth moon revolt of the Yen Ch'a Hui (Mohammedans) Fan again defended Lanchow, the capital of the province. After the revolt was quelled he received gifts from the emperor, and money to be distributed among the soldiers.

1785. Fan asked for permission to call on the emperor at the capital. The permission was granted. On account of illness he could not move. Again he received silk and satin.

1786. On the tenth of the eleventh moon he called on the emperor. On the twenty-first of the twelfth moon he saw the emperor at the Ying Hua Tien, and was granted the peacock plume and coral button, dresses, and precious trinkets.

1787. On the fifteenth of the eleventh moon, Fan died. His son Chi Hsun being too young to succeed, his mother the noble dame Sun kept the seals (administered the tribes).

1791. The Chinese army fought the Kokonor rebel K'uo Erh K'o. The widow sent a million pounds of fuel for the troops in Donkir.

1792. On the seventh of the first moon an imperial order was received, which reported a letter written by the widow to the emperor.

The Lady Lu Sun, caring for the seals of the t'u-ssu of Chuang Lang, reports: Learning that the army was quelling the revolt of K'uo Erh K'o, I was happy to send a million pounds of fuel for the army. The young t'u-ssu carried the fuel to Donkir. T'u-ssu Lu Fan of Chuang Lang during his life expended his forces participating in punitive expeditions. After the revolt of the Mohammedans was quelled, I rewarded him with the peacock plume. Now the lady Lu Sun, his wife, learning that the troops were fighting the rebel K'uo Erh K'o, prepared and sent a million pounds of fuel to the army. The t'u-ssu lady of the frontiers, understood faithfulness and justice. She is to be praised. I reward her with two pieces of satin. To her son, Chi Hsun, though he is only fifteen years of age, I give permission to succeed to the hereditary office of t'u-ssu, with the title of commandant, and reward him with the peacock plume in order to manifest my beneficial commendation toward you. Receive with reverence this imperial order.

FIFTEENTH GENERATION: LU CHI-HSUN

1797. On the seventh of the eleventh moon, my father was buried in Shang Hsiang T'ang.

1799. On the twentieth of the second moon the noble dame Sun died. She was buried next to her husband in Shang Hsiang T'ang, on the fifteenth of the tenth moon.

1801. On the nineteenth of the first moon was born Chou, the oldest son of the first lady.

1809. Chi Hsun asked through his superior, permission to go and congratulate the emperor at the capital, on the anniversary of his fiftieth birthday. He received

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the report of Huo Tu-t'ung, Governor of Shensi and Kansu provinces. 175x

I received the imperial order, reading "for anniversaries of the fiftieth birthday, the rule of felicitating is not used." No need for him to come to the capital to display his solicitude. Later when the rules of felicitating will be performed, the t'u-ssu may send his supplication to come to the capital, through your hands." Then you will report again, and after deliberation the permission will be accorded. Receive the order with respect.

1819. Imperial order of the seventeenth of the first moon:

Lu Chi Hsun, t'u-ssu of Chuang Lang, asks for permission to come to the capital to present his congratulations, for my anniversary of sixty years of age. It is the proper time and the t'u-ssu desires to come. I agree. According to the rules in former times, the trip of the t'u-ssu to the capital was defrayed by the empire. He will come along the way of the couriers, but notice that I do not order the t'u-ssu and others to come to the capital. I order the t'u-ssu to travel with the T'u-lu-fan, Mohammedan prince of the second degree, and with the Mohammedan prince of the second degree of Hami. They will arrive at Je Ho Erh, on the first of the eighth moon. After having called the emperor, having done the prostrations and presented the congratulations, they will return to Kansu. Receive this order with reverence.

On the nineteenth of the fifth moon Chi Hsun left.

On the tenth of the eighth moon he arrived in Je Ho Erh. On the twelfth he met the emperor in the lion garden. He was granted slices of dry deer meat, spiced with pepper and ginger. On the thirteenth, the emperor was so kind as to accept his two beautiful horses and the products of the country. He accepted them all. Chi Hsun was rewarded with the peacock plume and coral button, the official straw hat, the collar (worn by officials of the fifth degree), the long coat adorned with embroidered breast plates, the dress adorned with dragon designs, silk cinctures, an embroidered purse, a dagger worn at the cincture, a small coat, a long brocade dress, carpets, a horse saddle, and other things. 175x 703 ● 471 [262]

On the fourteenth he was invited to dinner and to the comedy. He received again a collar made with silk from Ch'ang Chou in Fukien, a purse, a dagger, fringes fixed on the hats, tea, and dry fruit.

On the sixteenth he was again invited to dinner and the comedy, and received a clock and snuff box. On the seventeenth, dinner again and attendance at the comedy, and at the fireworks at night. On the nineteenth he thanked the emperor, and received two pieces of brocade, two pieces of silk from Ch'ang Chou, and six pieces of satin and a piece of dry deer meat. On the twentieth he bade farewell to the emperor. The next day he left for Kansu, with permits from the ministry of war to travel at the expense of the empire, permits for the soldiers of his retinue, and another for the passage of his cars free of toll and taxes. He was back in Lien Ch'eng on the fourth of the eleventh moon.

1824. The Mongol Khoshot, daughter of the Prince 175x

[P.91(A)]

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of Alashan, arrived to marry, as first lady, Chou, the son of Chi Hsun. Chou was born in 1801. 175X

1826. The Mohammedan Chang Ko Erh revolted in Turkistan and captured four cities. The rebel was captured and brought to the capital.

1828. Imperial order:

> Lu Chi Hsun, t'u-ssu of Chuang Lang, enobled with the third degree and peacock plume, our troops have been victorious and you fulfilled many duties imposed by the army. You went to the country of Chung Wei to buy camels for the army, you acted carefully and very quickly, the order was executed with accuracy. This means devotedness to the empire. Lu Chi Hsun, I reward you with the button of the second degree, to manifest my praise and appreciation. Receive the order with reverence.

1829. A revolt broke out in Turkistan again. Lu Chi Hsun was ordered by the viceroy of Shensi and Kansu provinces, and by the bureau of provisions for the army, to buy camels and lead them as fast as possible to the troops fighting in Turkistan. On the ninth moon the revolt was quelled. Lu Chi Hsun asked for permission to go to the capital to thank the emperor. The viceroy requested the permission for him. The emperor agreed. On the twenty-sixth of the tenth moon he started on the trip. On the nineteenth of the twelfth moon he arrived at Peking. On the twenty-third he called on the emperor. From the twenty-fourth until the twenty-ninth he enjoyed dinners with the emperor and attended the comedies. He received food from the emperor.

1830. On New Year's he congratulated the emperor in the T'ai Ho Tien, had dinner, assisted at the ceremonies, and at night enjoyed the comedy on the ice in Ying T'ai. On the fifteenth he enjoyed the illumination at the Yuan Ming Yuan, and was rewarded with the [713] ● peacock plume, clothes, porcelains, and foodstuffs.

On the nineteenth he thanked the emperor and bade farewell.

On the twenty-eighth he moved back home, with permits from the ministry of war to travel at the expense of the empire, free from taxes and tolls for him and his retinue. On the fifth of the fourth moon he arrived at Lien Ch'eng.

On the twenty-third of the twelfth moon a grandson, Ju Kao, was born to the first lady.

1835. On the twenty-eighth of the ninth moon his oldest son, Chou, died.

SIXTEENTH GENERATION: LU K'UNG-CHAO (CHO)

Cho never succeeded his father and was never a t'u-ssu. There is no reason to call him ancestor of the sixteenth generation. He was born in 1801, married a Khoshot princess from Alashan in 1824, and died in 1835, leaving a son Ju Kao, born in 1830. At that time his father Chi Hsun controlled the troops and administered the tribes, and remained t'u-ssu until his death in 1850.

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In the texts of the imperial orders sent to the t'u-ssu concerning the way of waging war with the Mongol brigands who incessantly for five centuries invaded and plundered the frontiers, abducted and killed people, are encountered continually the words "mobilize the troops and kill the brigands," "exterminate the brigands," "you are capable of doing that," "intercept their roads and kill them," "block their ways and kill them," etc., etc. The rage against and the exasperation caused by the Mongol brigands were uppermost in the minds of the Chinese officials and the frontier people.

It is a pity that the family chronicles of the other t'u-ssu clans are lost, so we miss the texts of the imperial pronouncements at official burials with the three sacrifices and the imperial oration read before the coffin by a high official delegated by the emperor. The first sacrifice was offered and the oration read on the day of the burial. On the anniversary of the death was offered the second sacrifice and there was read a second oration. After the third year, at the end of the mourning period, followed the last sacrifice and the oration. These orations consisted in the glorification of the deceased, of his virtues and merits, and described what the emperor considered to be the virtues and the merits of the officials he used. They always ended with stereotype phrase, "in case your spirits are still conscious and capable to enjoy and breathe the fragrancy of the sacrifice, accept and enjoy it." This last courtesy of the emperor toward the meritorious t'u-ssu, read by a high official, in the presence of the entire clan, created a special atmosphere of devotion among the Monguors toward the emperor. The texts of these orations are always very interesting and instructive.

THE GLORY OF THE T'U-SSU CLANS OF HUANGCHUNG

We have to close the study of the Huangchung Monguors with the list of the names of the Monguor t'u-ssu who died on the field of battle sacrificing their lives for the Ming and the Ch'ing dynasties.

This is the most glorious page in the history of the Monguors.

DIED ON THE FIELD OF BATTLE

In 1402 T'u-ssu Ch'i Kung-k'o-hsing-chi
In 1403 T'u-ssu Ch'i Tuan-chou
In 1410 T'u-ssu Lu Kung-pu-shih-tieh
In 1426 T'u-ssu Chou-yung
In 1511 T'u-ssu Li Ch'eng's son
In 1536 T'u-ssu Hsin Pao
In 1537 T'u-ssu Yeh Luan
In 1559 T'u-ssu Li Ming-mao
In 1586 T'u-ssu Na Wei-liang
In 1588 T'u-ssu Li Chih-hsien
T'u-ssu Ch'eng Chih-kang
T'u-ssu Chao and Wu. With these two t'u-ssu 800 soldiers died.

175x 648
[703]
175x 614
[115(A)]

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175x
614

T'u-ssu Yeh Wei-chien
T'u-ssu Wang Chao
In 1643 T'u-ssu Lu Yung-ch'ang
In 1644 T'u-ssu Li Hung-yuan, his wife and 120 members of his family.
Wife of T'u-ssu Li T'ien-yu, his concubine, two brothers, three hundred members of the family.
T'u-ssu Yeh Kuo-chi
In 1646 T'u-ssu Ch'eng Kuang-hsien's son
In 1798 T'u-ssu Han Kuang-tsu
In 1864 T'u-ssu Chou Hsieh-chi

No record existed relating to the number of all the Monguor soldiers who died on the fields of battle during these five centuries.

HONORIFIC ARCHES AND INSCRIPTIONS

175x
211
703

Honorific Arch was built and inscription sent by the emperor:

In 1475 for T'u-ssu Lu Chien "During his life he confirmed his faithfulness and probity, incessantly exercised fidelity and zeal."
In 1546 for T'u-ssu Lu Chin "Incessantly practiced faithfulness and justice and was illustrious for his dignity and fame."
In 1568 for T'u-ssu Li Kung "Ch'ing Yun, 'Blue Clouds,' means Bright Intelligence. He was an eminent scholar."
In 1612 for T'u-ssu Ch'i Teh "Honorably favored by Heavenly Grace."
In 1616 for T'u-ssu Ch'i Ping-chung "Served the country, manifested loyalty."
In 1644 for T'u-ssu Li Hung-yuan "Loyal servant and faithful wife, glory of the noble clan."

In 1534 in the city of Hsining was built the HALL OF THE FAITHFUL AND MERITORIOUS OFFICIALS OF HUANGCHUNG.

Four names of t'u-ssu are recorded in the list of these glorious officials. They are:

Li Nan-ko
Li Yin
Ch'eng Chih
Li Ch'ang

IMPERIAL DISTINCTION

After the Hsining troops, seething with hatred against the Mongol brigands of Kokonor, and the son, nephew, and relatives of Altan, had brilliantly demolished the temple in Kokonor, where Altan had met the Dalai Lama, and after two resounding victories had been obtained against these brigands in 1594, reports were sent to the emperor with the names of the meritorious military and civil officials who had contributed to these successful achievements. A delegate of the ministry of war was sent with titles and gifts to reward these

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5:Schram M-5 (1911-1922)1961 AE9 Monguor AE9

officials. Among the names of these meritorious officials we read these of the Monguor t'u-ssu:

175K
211
763

Lu Kuang-tsu
Li Yu-mao
Li Hsien-hua
Ch'eng San-chi
Ch'i Ping-chung
Ch'i Teh

STELES ERECTED BY THANKFUL PEOPLE FOR MERITORIOUS T'U-SSU

In 1537 T'u-ssu Yeh Luan pacified the region of Cheng-ch'iang-i and was besieged in the fortress by several groups of Mongol brigands. He fought bravely. Nearly all his soldiers were killed, but he still fought with the courage of despair. Finally he was killed. The thankful people of the country erected a stele in Cheng-ch'iang-i in commemoration of his heroic achievement. The stele still exists.

In 1616 T'u-ssu Ch'i Ping-chung, appointed in Yung-ch'ang, was besieged by the Mongol Yin-ting-ssu-ts'ing and his 1,000 troops. Controlling only 300 soldiers, he fought during two days and nights. When the auxiliary troops arrived, instantly Ch'i Ping-chung pursued the enemy and recaptured the abducted people and stolen animals. The thankful people erected a stele in the city of Yung-ch'ang in commemoration of his glorious performance.

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